

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 45.]

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THE CHRISTIAN SECRETARY.
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HARTFORD, CONN.

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addressed to PHILEMON CANFIELD, post paid.
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For the Secretary.
SABBATH SCHOOLS.
No. 17.

My Editor,

We cannot close this subject without some
remarks relative to the importance of forming
and sustaining Bible classes in all our congregations;
though they are perhaps, nothing
more than a higher order of Sabbath schools.

We, as a denomination, are considered even
by our opponents, to be rather more tenacious
of Bible example and precept, than denomi-
nations generally; and if any of my brethren
should feel desirous of scripture example for
Bible classes, I must refer them to the conduct
of Jehoshaphat as sufficient for this purpose.
Because it appears he did that which was right
in the sight of the Lord, and he was quite de-
sirous of forming Bible classes, and of sending
good teachers to instruct them, (vide 2 Chron.
chap. 17.) "The Lord was with Jehoshaphat
because he walked in the first ways of his father
David, and sought not unto Baalim, but sought
to the Lord God of his father, and walked in
his commandments, and not after the doings of
Israel. Therefore the Lord established the
kingdom in his hand; and all Judah brought
to Jehoshaphat presents; and he had riches
and horses in abundance. And his heart was
lifted up in the ways of the Lord. Moreover
he took away the high places and groves out
of Judah.

Also in the third year of his reign he sent to
his princes, even to Benai, and to Obadiah,
and to Zedekiah, and to Nathaniel, and to Mi-
chah, to teach in the cities of Judah. And with
them he sent Levites (niss in number) and
with them Bishlam and Jehozam, priests. And
they taught in Judah, and had the book of
the law of the Lord with them, and went about
throughout all the cities of Judah and taught
the people."

The consequence of teaching these extensive
Bible classes was: "The fear of the Lord fell
upon all the kingdoms that were round about
Judah, so that they made no war upon Jeho-
shaphat." Another fact also is evinced here, that
Bible instruction produces peace. The effect
of such instruction equally extensive in our
own country would doubtless be the same—
Peace on earth and good will to men.

The example of Jehoshaphat must commend
itself to every man's conscience in the sight of
God.

I am unable to say how far the Apostle Paul
might have reference to Bible class instruction
by Timothy, when he says: "The things that
thou hast heard of me among many witnesses,
the same commit thou to faithful men who shall
be able to teach others also." (2 Tim. ii. 2.)
This direction of Paul embraces the very prin-
ciple of Bible class instruction. The good min-
ister of Jesus Christ at the present day, teaches
the truths and doctrines of the gospel to good
and faithful teachers of Sabbath schools—
men and women who are able to teach others
also.

The object, design, and results of Bible class
instruction are so intimately connected and al-
lied to Sabbath schools, and I have already
dwelt so long on the latter, that the present ar-
ticle must be brief. The grand object of this
institution is to convey to the minds of all who
are willing to attend Bible classes, an accurate
and extensive knowledge, (as far as can be
found practicable,) of the most important and
fundamental truths of the Bible.

Nothing further need be added which regards
the excellency of this blessed volume—of the
importance of its knowledge, to all who expect
to inhabit eternity. If it is necessary for chil-
dren to understand it; can it be less important
for youth? And if important to youth, how
much less necessary is it for the middle aged,
or even the more advanced? It is indeed im-
portant that every congregation in the world
be formed into Bible classes, and taught the
pure and unsophisticated truths of God's blessed
word. The more these truths are studied and
known, the more lovely and precious they ap-
pear. How much more lovely; how much more
important; how much more salutary it
would be, for soul and body, for time and eter-
nity, if all our young men and young women
would spend at least one evening in a week,
in serious and devoted attention to the study
of the Bible, and to the exhibition of its sublime
truths to their minds by their minister, than if
that same time was spent in unprofitable and
sinful amusements. This is a subject of un-
derstandable importance to every class of the
community.

1. The minister in these weekly recitations
by individuals the most likely to be informed with
divine truth, is thus able to keep an accurate
knowledge of the state of religious feeling in
his congregation. He will therefore be at no
loss for a proper subject to present to his peo-

ple on the Lord's day. Their desire to know
the truth will furnish a good stimulus to diligent
study in order to a correct understanding of the
truth himself. This feeling will be reciprocal.
It will arouse a similar energy in both parties,
and by divine grace this will be calculated to
make both old and young who attend the class,
like so many Timothys, "ready to endure hard-
ness as good soldiers of Jesus Christ." And
every minister would feel to say as Paul to
Timothy: "I thank God whom I serve, that
without ceasing I have remembrance of thee in
my prayers night and day." (2 Tim. i.—3.)

2. What breathless attention such faithful in-
struction of a congregation from week to week,
would secure on the Lord's day. The preach-
ing would be remembered, discussed, and com-
mented on, and the Bible would be thoroughly
examined for the truth of any proposition ad-
vanced, on which doubt might exist with regard
to orthodoxy or correctness. Not as critics
merely, but as immortal souls bound to eternity,
and risking their all on the momentous truths of
God's word. The interest excited serves to re-
tain the truth in their minds.

These members of the congregation will
learn also almost unavoidably, to love their min-
ister, to *understand him*, to respect him, and to
feel deeply interested in his prosperity and hap-
piness.

3. A Bible class furnishes the best means
ever yet devised on earth, to lead forward, to
qualify and to furnish a good succession of Sab-
bath school teachers. Allow me to exhort
every brother, whether old or young, male or
female, to be a member of a Bible class. And
if one has not yet been formed, adopt the most
prompt and efficient means to have it formed
immediately. And then affectionately solicit
the respected pastor to lead and instruct the
members; unless some other qualified teacher
can relieve him of this pressure.

4. A Bible class well instructed, seems to
excite interest, diligence and attention, in the
Sabbath school children, because it encourages
the hope that they soon may be qualified to be-
come members of the higher class. It creates a
laudable ambition to excel in all the studies
to which their attention may be directed.

It is believed that it would be profitable on
the Sabbath to call the attention of the whole
congregation to the subject, and for example,
state that this week we shall commence the
study of the book of the Acts, and on Tuesday
evening we shall commence with the first chap-
ter. It is hoped that all present will be so in-
terested as to make suitable preparations and
come prepared to answer any questions that
may be proposed. The advantages to all may
be presented in few words, and after a few ef-
forts of this kind, it will be well to receive the
names of those who are willing to be classed.
No reasonable objection can be adduced why
all should not attend.

I will only add on this part of the subject, that
where it is impracticable for the minister, or
where more than one Bible class is formed in a
congregation, there are frequently a number of
valuable lay teachers who may safely hope for
success in teaching, and for the salvation of
those who are taught. A writer in the Sunday
School Herald, says: "The class under my
care the season past, consisted of five young
men from the age of 15 to 21. At the opening
of the school we began with the 'Union Ques-
tions,' and at each recitation went through both
series of the lesson. I have the satisfaction of
saying, that these young gentlemen were punc-
tual in their attendance, prompt, correct, and
discriminating in their answers. They have
studied the holy scriptures as though they felt
its sacred truth; three of them at least, give evi-
dence that their hearts have experienced its
sanctifying power. In conclusion, (he adds)
I can truly say that I have been richly com-
pensated for my exertions, not only in witness-
ing the happy result on others, but also by the
instruction I have myself received from the
class under my charge."

What great encouragement then to teach a
Bible class, even though but partially qualified.
O what blessed prospects of salvation to souls
there is, in doing all the good we can, while we
have the aid of the Holy Spirit.

Yours, Amicus.

Errata.—In No. 15 for *nolle*, read *noli* eas-
tanger. In No. 16, 19th line from beginning,
for *reason* read *season*. In 23d line, for the
eternal *mind*, read eternal *word*. In the 29th
line, 2d column, for *promote*, read *promotes* the
silent, &c.

From McCoy's Annual Register of Indian Affairs
within the Indian (or Western) Territory.

PLEA FOR THE ABORIGINES OF
NORTH AMERICA.
No. 3.

Methods of obtaining Fire.

Since trading and trapping has become ex-
tensive in the Indian country, almost or quite all
the tribes have obtained more or less iron from
the whites, and steel and flint, with which to
procure fire. Where they are not supplied
with these, it is reported, that fire is produced
by friction. A stick of dry wood is laid on
the ground, to which one end of a hard dry
stick is placed, while the upper end is pressed
by the person's breast. This vertical stick, be-
ing either naturally in the form of a bow, or
rendered so by pressure upon the upper end, is
turned with the hand like a carpenter's wimble,
and produces heat where it turns on the hori-
zontal stick below.

McKenzie informs us that an uncommonly

wretched tribe near the Great Bear Lake in
about Lat. 66 deg. procured fire by "striking
together a piece of pyrites and a flint stone
over touchwood," (spunk) and that they were
universally provided, each with a small bag
containing those materials, the same as tribes
near us who carry flint, steel and spunk.

We have been informed by Indians, that an-
ciently, when it was difficult to procure fire by
the imperfect means which their ancestors pos-
sessed, it was usually preserved with great care,
and was transported from place to place. A
large piece of spunk or of some other decayed
wood, was ignited and thence enclosed in earth,
and a wrapping of leaves, bark or skin, so
placed around the spunk that the pressure
would not become so great as to extinguish the
fire and which excluded the air, excepting so
much as was barely sufficient to preserve it.—
In this way a piece of spunk would last in trans-
porting fire many days.

Vessels to hold water, &c.

One of their vessels used in carrying and in
holding water is the stomach of a bullock, or
the paunch of a less animal. As it would flatten
down and leak its contents if it were set upon
the ground, it is elevated upon three vertical
sticks which are fastened to its brim.

Sometimes a wooden trough is used for a
bucket. The bark of a tree taken in one entire
piece, sufficiently large to allow of its being
turned up at both ends, answers for a bucket.
This is a common vessel with most of the tribes
near us, especially with such as make sugar
from the sugar tree, where it is used to receive
the sweet water as it runs from the tree.

A better fashion of making a bucket of bark,
is by bending it until it nearly assumes the form
of vessels used by civilized men for similar pur-
poses, the crevices of which are closed with
gum from the pine tree.

Northwardly, buckets with some more labor
are constructed of the filaments of the bark of
trees, woven together like a basket, and ren-
dered impervious to water by the pitch which
exudes from the pine tree, or by some other
gumous substance.

A still better kind of water vessel is made of
a hollow tree. The piece is brought to a pro-
per length and thickness, when, with a knife,
if one can be obtained, and if not, with a flint,
a pointed piece of horn or bone, or the tooth of
a beaver, a groove is formed within the hoop,
and a bottom is inserted after the manner of
constructing wooden vessels among us.

In a few instances, bottles among the natives
have been discovered, large enough to contain
two or three gallons, which had been chiselled
out of solid rock, without an instrument of iron.

Some of the original inhabitants of that por-
tion of the continent which is now settled by
Europeans, manufactured earthen pots, pieces
of which have frequently been dug out of the
earth. At this time we have no knowledge of
any tribe that manufactures earthen ware.

Cookery.

Roasting before the fire is a common and con-
venient method of cooking meat. Water is
made to boil in a wooden or bark bucket, by in-
serting stones heated in the fire. This process
of preparing food is tedious and troublesome,
and although it may not render it less whole-
some, must necessarily make it less palatable,
than if it were prepared in the ordinary way in
a vessel of metal.

When it is necessary to cook upon a large
scale, meat is sometimes prepared by placing it
in a heap, with leaves, or small brush or sticks
between the pieces to keep them slightly asun-
der. The heap is covered with leaves, brush or
grass, when a fire of wood is built over the
whole, and continued until the meat is suffi-
ciently stewed. It can easily be conceived that
this process must necessarily impart to the food
an unsavoury flavor.

Indians are often subjected to extreme hun-
ger, and frequently die from actual starvation,
as well as from cold. With many, wild berries,
nuts, roots and esculent plants, are at some sea-
sons of the year, important articles of food. A
kind of parsnip, found in morasses, said to be
poisonous in its crude state, is rendered harm-
less and nutritive, by a peculiar process of
roasting, or rather stewing, among heated rocks
and earth, in a pit prepared for the purpose.

In the spring season of the year the bark of
trees is peeled off, and the inner soft part is
scraped from the harder, and in like manner
the soft and juicy portion which adheres to the
tree is procured. These scrapings are generally
worked into a kind of soft dough, and then
spread out to the sun to dry in the form of
cakes. This is a substitute for bread.

With some of the tribes the manufacture of
this bark bread is so considerable, that it be-
comes an article of traffic with others. An es-
culent root is by a similar process made into
the form of bread.

The pacimon fruit, well known in the west-
ern states, is also made into cakes, hardened
by exposure to the sun. The ripe soft fruit is
mashed in a vessel; after which the pulp is
separated from the seed, and the rind, by pres-
sing it through a strainer composed of small
sticks fastened side by side.

These wretched people, of whom we speak,
feed on animals which die of disease, and, fre-
quently, after the flesh has become putrid.—
Their necessities are sometimes so great, that
no kind of food that will contribute to the pro-
traction of life, is rejected on account of its
loathsomeness.

It has been reported that, from indifference,
they were in the habit of eating raw flesh.—

This is not true. The pinchings of hunger are
often extreme, and deprive them of patience to
cook meat, when, as might be expected, they
devour it raw and with the voracity of wolves.
But when they have opportunity for preparing
their food, they prefer it thoroughly cooked.

Cannibalism.

It has been frequently stated that cannibal-
ism existed among some of the tribes. We be-
lieve that no tribe ever ate human flesh, even
that of their enemies, merely as an article of
food, except in such extreme cases of hunger as
have sometimes driven others to this dreadful
expedient for the prolongation of life, nor do
we believe that any people, *ever* had a custom
so horrible merely for the sake of food. When
it does occur, it is either the result of insup-
portable hunger, as stated above, or the result
of superstition. We cannot doubt that, from
one or both of these causes, human flesh has
been eaten by persons belonging to many of the
Indian tribes. It is alone the flesh of the ene-
my killed, or taken prisoner in battle, that is
eaten. Most commonly the heart only is ex-
tracted and devoured. But sometimes persons
who have been captives many months, are de-
liberately killed and prepared for eating, as
they would kill and dress an ox. The whole
of this horrid affair is accompanied with songs,
dancing and hallooing, suitable, as they suppose,
to the occasion. It is a ceremony engendered
and fostered by superstition, and not an act
performed for the gratification of the appetite.

The latest instance of the performance of
this shocking ceremony, of which we have any
knowledge, occurred in the Lake country since
the year 1821.

Amusement.

All Indians, however poor and wretched they
may be, manifest a fondness for music and
dancing, and for playing at games of chance.
For want of room, a description of these must
be reserved for a succeeding number.

Religion.

No Indian tribe with which we are ac-
quainted, from the most civilized to the most savage,
is, at this time, known to be idolatrous. Their
religious ceremonies are few, these, among all
tribes, indicate a belief of those fundamental
truths which teach man that he is accountable
to his God. The author of our existence has
interwoven these truths with the faculties of
human understanding; knowledge of them is
improved by scientific and religious culture.
They are obscured by *superstition* and *practical*
superstition. For an illustration of the
former, we cite the people, wherever they be,
who adhere to the doctrines and precepts of the
Bible—the book which enjoins every virtue,
both in regard to our relation to fellow-men,
and to God, and forbids every vice. For an
illustration of the latter, we have only to look to
the people who, without the light of the Bible,
have adopted a mythology loaded with unkind
ceremonies, and sustained by ignorance and
cruelty. Leave man without improvement,
and without being made worse, and we have
him in a state of *nature*; and such is the condi-
tion of the unimproved Indian.

We are astonished that this subject as illus-
trated by the character of our Indians, has re-
ceived so little attention from the philosopher
and the Christian. We read of man in prime-
val innocence, and we have a brief history of
times immediately following his fall. But in
both those periods, Jehovah communicated in-
telligence to man by methods which it has not
been his pleasure to vouchsafe to the aborigines
of America. As we follow man down towards
the period of our own existence, his history be-
comes more fully written. It may, indeed, al-
low of the use of the term *savage* as distinguished
from *civilized*, but it is no where furnished a
case parallel to that of the North American In-
dians. Other barbarous people kept flocks,
subjected animals to servile purposes, or had
made some improvement in the arts. The In-
dians, in their original state, had done neither.

Their habits of life are such merely as have
resulted from impressions which an unrestrain-
ed mind has received from surrounding natural
circumstances, and are perfectly natural. Such
also are their religious impressions. The lat-
ter being attributable to the structure of the hu-
man mind in its formation by the Creator, is
virtually the same with all unrestrained human
beings under whatever physical circumstances
they may be placed, because the night, and the
benignity of an overruling Providence, are
taught by all creation, and the frailty and the
imperfection of man are seen and felt wherever
man exists. Where: habits of life are accord-
ing to the necessities of their situation. Hence,
their religious opinions are even more uniform
than their common habits of life.

It has been reported that about the time that
Europeans first settled in America, several tri-
bes were discovered which had no idea what-
ever of a Supreme Being, and no rites of reli-
gious worship. This we are confident was a
mistake. They who reported, were not pre-
pared to comprehend the modes of thinking of
men in a state of nature. Besides the prej-
udices under which they made their enquiries,
their means of obtaining information were very
imperfect.

The Indians were far from esteeming the
"We wish not to state precisely either time or
place."

† It is probable that the natives of New Holland,
who were unknown to the civilized world until about
one hundred years after the discovery of America,
more nearly resemble the native Americans in their
circumstances, than any other people.

whites as their real friends, even when the form-
er appeared respectful in their demeanor.—
They, therefore, had many reasons for conceal-
ing their real views of religion. Man invari-
ably attaches a sacredness to his religion, so far
as he pretends to have any. It was natural
for the Indians to suppose that the disclosure
of their religious opinions and ceremonies to
the whites, of whom they had formed a very
unfavorable opinion, would be a profanity that
would incur the displeasure of the Great Spirit.
Even up to the present time, the religious cere-
monies of the Delawares, Shawanoes, and
many other tribes which have resided near the
whites two hundred years, or more, are, in a
great degree, kept secret from white people.
It is often the case that tribes which are united
in the most friendly intercourse, in all the or-
dinary transactions of life, are not allowed to
participate in each others religious cere-
monies.

Another, and almost invariable obstacle to
the obtaining of correct information from the
Indians upon important subjects of any kind,
originates in the arrogance of the enquirer.—
The Indian is addressed as one who is exceed-
ingly ignorant, and whose views of religion and
of other important matters are ridiculous. Nat-
urally possessing strong mental abilities, and
being accustomed to judge of things from ap-
pearances, he readily discovers the vanity of the
enquirer, and feels little inclination to in-
dulge his curiosity at his own expense.

The remark may be worthy of a place here,
that Indians, generally, are such competent
judges of human nature, that when agents or
commissioners of the United States enter into
counsel with them, they readily perceive when
a man is a novice in his business, and generally
form an opinion of the talents of those with
whom they are negotiating, about as correctly
as civilized men would in the same length of
time.

A few years since, it appeared in public
prints that enquiries having been made of the
Osages, it had been ascertained that they had
no idea of a Supreme Being. In order to put
our readers upon their guard when they read
such accounts, we state here a few facts rela-
tive to the Osages, to show how erroneous the
above account was.

Almost all adult Osages of both sexes, wheth-
er at their villages or on a journey, engage in
service to the Great Spirit at break of day.—
They retire separately from the tent, and en-
gage in a kind of prayer aloud, so that they are
sometimes heard the distance of half a mile.—
Their words are uttered in a plaintive tone,
and attended with apparent weeping. This
howling, which to our ears seems hideous
enough, lasts about ten minutes.

They frequently suspend human scalps over
the graves of the dead. A bereaved husband
or friend, in order to obtain a scalp for the
above purpose, seeks the life of an enemy.—
Supposing that, having driven the enemy's spir-
it into the world of spirits, and suspended his
scalp over the grave of the deceased, the spirit
of the enemy becomes a slave to the spirit of
the deceased friend. This service to departed
friends is deemed so important, that it is per-
haps the most fruitful source of Osage hostil-
ties.

Fasts are common among the Osages, and
women bedaub themselves with mud many
months, as a badge of mourning for deceased
husbands. Their name for the Supreme Be-
ing is Wabkonda. Yet while such ceremonies
as the above were observed by the Osages,
some honest men who mingled with them con-
jectured that they had no idea of the existence
of a Supreme Being!

We can easily conceive that the natives, in
their rude condition, are exceedingly supersti-
tious. Our present limits will not allow us to
dwell upon this subject.

Interesting Communication from Geneva to J. J.
Woolsey, Sec. of the Penn. Miss. Ass.

EVANGELICAL SOCIETY OF GENEVA.
GENEVA, January 27, 1836.

The year 1835, which has closed a few weeks
ago, has been one in which our Society, in the
midst of many trials and difficulties, has experi-
enced great mercies. Were we to carry our
regards no farther than the narrow boundaries
of Switzerland, we should find sufficient cause
for thankfulness in many a happy result which
can be traced to the influence and operations of
the Evangelical Society. Thus, for instance,
while five years ago a violent persecution was
raised against a minister of the gospel, because
he had thought it his duty to instruct his young
people from the Bible rather than from an Arian
Catechism, a Sabbath school has now been ac-
tually commenced, for scriptural instruction, un-
der the immediate sanction of the very same
Body by whom that faithful minister was then
persecuted and ejected!

The year of the Jubilee of the Reformation
at Geneva will, unhappily, transmit to posterity
a monument upon which the eyes of the Chris-
tian public cannot be fixed without tears. It is
that of a new version of the New Testament,
which, too closely resembling that of the whole
Bible printed at Geneva thirty years before,
bears decided marks of a Socinian and Arian
character, as will be seen by the following few
specimens of quotations from its pages:—"In
the beginning was the Word, and the Word
was with God, and the Word was God," this
new version affixes a *Note*, in the words, "Or
a Divine being." For the words "I am,"
which occur in the fifty-eighth verse of the

eight chapter of the same Gospel, it substitutes "I was."—To Rom. ix. 5, "Whose are the Father's, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen," the following Note is added: "Or the Christ who is above all. May God be blessed for ever! Amen!" The Society formed at Toulouse and Geneva, for the evangelization of North Africa, has at length succeeded in finding a minister for that important station, in the person of Mr. Roussel, a faithful servant of Christ, recently ejected from the church at St. Etienne near Lyons, in France. We had the satisfaction, a short time ago, of seeing this excellent man amongst us; he was then on his way to Algiers, where, we just learn, he is safely arrived, having enjoyed the benefit of a free passage, through the favor of the French Governor. Mr. Roussel has been very kindly welcomed by the Protestants in that Colony, and although no chapel is as yet at their disposal, Divine service has nevertheless been commenced by their new, or rather their first Christian minister, in a room prepared for that purpose, and where about 150 persons were assembled at their first meeting. Some of the public authorities united with the people in manifesting their good will towards Mr. Roussel. Mr. Albino Guiloma, a pious young man who accompanies Mr. R. in the capacity of teacher of the young, has been received with equal kindness, and immediately entrusted with several young scholars, for whom the parents seem to have awaited the arrival of a Christian instructor with as much anxiety as that with which they have looked for their own minister. May these happy prognostications be largely and lastingly realized! The Protestant population of Algiers amounts to about 2000, who have hitherto possessed neither temple, nor pastor, nor teacher.

Colporteur, or Bible Mission. The following narrative, extracted from a letter from one of our Colporteurs, will show the daring as well as cunning character of the measures to which the enemies of the Bible are sometimes driven to resort:

"V—, January 12, 1836. I have met with a young man who desired a Bible. He said, 'Will you accompany me to the priests?' And on my arrival at the house of the latter, on my being introduced to him, he took one of my Testaments, and without saying a word, threw it on the ground; then, without saying any thing, he seized my Bible, and read it, upon which he flung that sacred volume on the floor also; nay, he took it a second time to throw it down, and broke the cover of it; he then took me by the arm to push me against the door, saying nothing, except—'Get away, I shall have you taken up.' I went away. One of his parishioners tells me that the priest has had all the books (Bibles) in the parish burnt, as a neighboring priest has done likewise, going into people's houses and getting possession of every copy."

Happily, our accounts are not all of an equally unfavorable character. "On entering the village," writes another from P. A. "I inquired for the school master by the name of M. V. He purchased two New Testaments for himself, saying he should take some copies for the school, if the priest would permit. I went to the latter, who received me very kindly, requesting me to remain for a little conversation at the fireside. He said, in the course of our conversation, that our church had no foundation because we had no representative of God upon earth; to which I replied, that we needed none, because the Lord had said, 'I will pour out my Spirit upon all flesh,' and that, on sending forth his apostles, he had said, 'Go ye, therefore, and lo! I am with you always, even unto the end of the world.' We talked also of marriage, fasting and meats; and on my asking him at last, whether he would purchase my books, he looked at me awhile, and then said with a smile, 'It is a singular thing that Protestants should need to come amongst the Catholics to spread the Word of God.' He then went with me and ordered the school master to purchase seven copies. I went my round through the village and sold five more."

Another thus relates a grievous trial which had befallen him with his brother laborer: "On the 2d of December we slept at St. P. In the evening, at 11 o'clock, some one knocked at the door. The inn-keeper, on rising and opening, found himself in presence of the Mayor and four men: they roused us, and with a menacing tone of voice, demanded our papers, asking, 'What are you selling?' Bibles and New Testaments, we answered. 'That is what we are in quest of,' said they, 'prepare to come with us before the Procureur du Roi.' Our papers were then seized as well as our things, and three men were put over us as keepers. I resigned myself," continues our correspondent, "into the hands of my heavenly Father, in the firm assurance that not a hair of my head could fall without the permission of my God. I prayed for strength to confess His name, and even go to prison for the cause of the Gospel. Filled with strength, and joy, and comfort, I went to sleep in peace. In the morning the Mayor came again, and examined our things and our books, likewise our Journals, but not finding what he looked for, he gave us permission to sell." Thus, "He that keepeth Israel" has delivered His servants from danger. A person in a family where the Scriptures had been introduced by the Colporteurs, said lately to one of these faithful laborers, "My mind is at present occupied night and day with the Gospel. Before you came hither I thought I was in the truth, but now I see by the Gospel that I am in error, and if I were in another town I should immediately abjure the Roman faith." Whereupon the sister and the father said, "We need not wish to be in another town in order to abjure; for as for us, we intend never again to set foot in the church of Rome. We have the Gospel and will hold to what this teaches us, and you will see that God will bless us." Whereupon all said,—"Our father is in the right, and we will follow his advice." In another family the father said, "If I were not too

far advanced in years, I should follow you and spread the Scriptures." To which two of the daughters added, "If delicacy did not forbid, we should go likewise, but still we hope to be able, through the mercy of God, to spread around us such Gospel truths as the Lord has taught us." We cannot omit inserting the following extract from a letter just received by one of our friends, from a member of this interesting family. It is written, as will be seen, in acknowledgement of some books which our friend had forwarded to them, and contains a most pleasing testimony to the Divine goodness in crowning with success the work of Bible missions:

"Sir, I cannot adequately express to you the surprise and the joy of our family on receiving the parcel of sacred books you have had the kindness to send us, without your possessing any other knowledge respecting us, than that which you have gained from the communication of Mr. G. (a Colporteur) who has no doubt written more to our advantage than we deserve. The perusal of your letter, sir, has profoundly affected our hearts; we receive and appreciate with thankfulness the good counsel you are pleased to give us, and the interest you are taking in the welfare of our souls. God has visited us, and has manifested His grace towards us at a moment when we were least thinking of Him; He has made use of your excellent Colporteur, or Gospel Missionary, who is come to rouse us to a sense of the value of the Word of God; which we have, in the first instance, received with much indifference; but, thanks to the Lord, we are no longer the same persons, since we possess the most sacred of books: we read it every day in the family. At first we read with less attention, but now we proceed moderately, in order to understand the better. We discover with shame, in how much ignorance we have hitherto lived, and how imperfect we are before God; I will tell you without ceremony that this has more effect upon us than all our past confessions; the veil which covers our eyes is beginning to fall, and the way of truth is coming into view.—thanks to God and your kindness—your really Christian charity;—the books you had the goodness to send us, will aid us in our endeavors to gain a better insight into the mercy of God towards poor sinners, through Christ our only Mediator, and not the Virgin Mary, to whom, through ignorance, we used to address almost all our prayers, beseeching her to intercede for us. This is taught in Romish Christian schools. We have lent some of the books to persons who, like ourselves, are desirous of knowing the truth; they are even anxious to possess the New Testament. I pray the Holy Spirit to enlighten us all. My father begs you will kindly excuse his silence, for he can neither read nor write. He unites with all his family in requesting you to believe," &c.

In acknowledging, with gratitude to God and man, the contributions the Society has received from abroad, the Committee is necessitated to repeat, that most of its branches of operation are still in debt, more particularly the Biblical and theological departments; and, therefore, to renew the appeal to the charity of Christians. The suggestion of weekly subscriptions, adopted by several of our friends. A letter from Vevey, a small town on the borders of the lake of Geneva, states that 200 persons and upwards have united in a weekly contribution of 1-2 Batyean, and that a considerable augmentation of the number is expected. In Holland, too, the plan is patronized. May their example be followed extensively, and many become practically convinced of the truth contained in this Scripture, "There is that scattereth, and yet increaseth." The grace of our Lord Jesus Christ be with us all.

For the Committee of the Evangelical Society of Geneva.
C. A. CORDES.
Cor. Secretary of the Baptist Mission Society of Pa.

[The following extracts of letters, one from brother J. G. Oncken, of Hamburg, Germany, and the other from brother Joshua Tinson, a Baptist Missionary in the island of Jamaica, are taken from the Monthly Paper for November, just received.]

HAMBURG, 5th August, 1836.
I have now to inform you, that since my last, things have transpired which have made it my duty to withdraw from the committee of the Lower Saxony Tract Society; and having formed in connexion with dear Christian brethren a society of a similar tendency, in which we shall embrace the subject of temperance, I look now more to you, your society and brethren of our denomination in America at large than ever; and trust I shall not look in vain. The first tract we intend to issue is a translation of your tract, entitled "The Practical Influence of Faith." It is just ready to go to the press, and will be in circulation in less than three weeks. We shall collect here what we can, but our main support must be derived through our American brethren; and again I beg you will not forget us. You will also oblige me by continuing to send the Monthly Papers—they are read by many. Since Brother Tubbs left, I baptized four converts at Odenburg and here, and two more will be admitted to our little community in a few days. Should brother Tubbs return, I beg you will send all the religious news you can.

That the Lord Jesus may bless your efforts for his cause, and fill your own heart with his abiding peace, is ever the sincere wish and prayer of
Your affectionate brother in gospel bonds,
J. G. ONCKEN.

From Brother Joshua Tinson, English Missionary in Jamaica.
KINGSTON, JAMAICA, 4th Oct. 1836.

Dear Brother,—Our esteemed brother Coulart entered into his rest on the 12th of July last. Another of our missionaries (Mr. Nichols) who formerly occupied the same station,

Saint Ann's, but who had been a long time in England on account of ill health—died on the same day, and within an hour of the same period, allowing for the difference of time between this and England. One might easily indulge in a series of pleasing reflections on the probable meeting of two such happy spirits; but we have too much hard fighting here to allow time for those pleasing reveries. Every man has his hands more than full, and new spheres of usefulness are opening almost every day, many of which we are totally unable to occupy for the want of men. The Baptist denomination in this island is daily and rapidly increasing—perhaps it is not for us to say that it bids fair to take the lead of every other. The question of Baptism has been agitated by our Wesleyan friends, but very badly done. I am told they are preaching against us almost every Sabbath. If this be correct, it is very kind of them, and for such timely co-operation we ought to be thankful; whatever may induce persons candidly to examine the subject, is pretty sure to terminate in our favor.

I am exceedingly obliged to you for the tracts. I happen to be one of those unpopular men who advocate strict communion, and will therefore be glad to receive any tracts you have on that subject, and also on Baptism, and Church Discipline.

I shall always be glad to hear from you, and happy to send you any information I can. I have neither time nor room at present to enter on the general state of affairs here. Many of the planters would get up an insurrection if they could; but I hope and believe that they will be disappointed. Much is being done here by various societies in the way of education—this is well.

Sincerely and affectionately,
Yours in Christ,
JOSHUA TINSON.

The Rev J. Green, missionary at the Sandwich Islands, writes to his brother, President Green, of the Oneida Institute, under date of April, 1836, which letter is published in the New York Evangelist. Mr. J. Green, in several particulars replies to the inquiry why they have no more revivals at the missionary stations. He admits revivals have been but few, though many conversions have been reported, of which conversions he says,

"After diligent inquiry of my brethren, and after several years acquaintance with the state of the churches, I am fully of opinion, that no small share of those reported as converts have never known the grace of God in truth—and are yet in their sins."

After lamenting the want of a better spirit in what he had done, &c., as one reason for want of success; and as another, a conviction that they were not sustained as they ought to be by the prayers of Christians at home, Mr. G. assigns other reasons of failure, growing out of the customs and moral condition of the people, which he describes as follows, saving some immaterial remarks which we omit, to save room.

"The habits, methods of living, &c. &c. are peculiarly unfavorable to the commencement and progress of a revival. This is true in various respects. I will mention one or two.—Want of retirement is one circumstance very unfavorable."

At the same time, however, he admits, he has not a house into which he can enter and literally shut to the door, can seldom find a place where he can retire and reflect on his situation, and pour out his heart in prayer to God. Nearly all the houses here are small grass houses with a single apartment, where men, women and children eat and drink, lounge and sleep by day and night. Here, if the truth of God finds a lodgement in the heart of an individual, he must be exposed to all that is low in conversation, and dissipating in thoughtless mirth and laughter. Their condition is pitiable, especially that of a female under conviction. She cannot wander into the wilderness, for obvious reasons—she would be suspected and exposed to be ruined. Oh, how different their circumstances from the convicted sinners with you. Nothing but the power of the Holy Spirit constantly exerted on the heart, can keep alive serious impressions in such circumstances.

6. Another thing which I wish to state in regard to this people is, that there is a great amount of infidelity among them. This is a distressing fact, and one to which I would direct your attention. You will not imagine, for a moment, that infidelity at the Sandwich Islands is of the same type with infidelity in lands enlightened with the gospel. But be assured it is no less deeply rooted, and even more difficult, if possible, opposing it. It is not intellectual. It does not pretend to reason. It does not even openly oppose the truth. But it obstinately refuses to believe the record that God has given of his Son. That such should be the feelings of un-renewed, unawakened men here, is not at all wonderful. Just light enough has found its way to their benighted understanding, to show them that their own system of religion was worthless and false, that all their dreams of terror were utterly unfounded. And now they hear the statements of the Bible, listen to its disclosures of a future state, of joys unutterable and agonies too intense to describe, and all these statements multitudes regard as they now do their own superstitious dreams. They can scarcely reason—cannot be convinced from the exhibition of divine power and wisdom which they see around them. But they can feel and say too, that they know that Pelé is no goddess, and that her fires are no evidence of her agency, why should they believe in the existence of an eternal hell? Why should they fear the wrath of Him whom they have never seen, or believe in Him whom they are told God gave a propitiation for their sins? I assure you it requires no ordinary faith to stand up and address a congregation of men and women of this character.

7. Another painful fact in relation to the people is, they have, as a general thing, no conscience. This is awfully true of a great majority of this people. They seem to have no conscience of right and wrong. It is astonishing how very little they regard sin, unless it take the shape of some aggravated overt act. Any thing that they can conceal, they seem never to regard as sinful, and if a lie will conceal a fault,

they will utter it without apparent remorse. It is exceedingly difficult to convince them that they are sinful, polluted, ruined. I assert, without fear of contradiction, that all the conscience which now exists among the people of these islands, has been created, under God, by your brethren in this field. And oh, what an amount of this labor remains to be performed, ere the people will be prepared for extensive revivals, like those which are now blessing our beloved country. Children are coming up in the same manner. They can utter a lie without a blush, can steal, and do it with little emotion, and are never ashamed after they have suffered, if they do happen to suffer for their crimes.

These are some of the traits of native character which I beg my brethren to consider well, and pray over.

Thus much I have felt it my duty to say in answer to the question, "Why are there so few revivals among the heathen?" In the mean time, I solemnly engage to do all in my power to promote so desirable an object as the general diffusion of the Holy Spirit on these islands.—And I believe in God, that that time is not far distant. Much is here doing to bring about so happy, triune happy an event. The gospel is faithfully preached—Sabbath schools and Bible classes are in successful operation. Conscience is beginning to act in the bosoms of many—in fine, the way of the Lord is here preparing, and we may hope soon to see displays of his grace, such as we have never seen.

Let all those who love Zion, who long for the prosperity of the church, lift up their prayers to God in the name of our Lord Jesus Christ, and beseech him to have mercy on us, to distil upon us the influences of the Holy Spirit, and fill this land with monuments of his grace. Let us unite our prayer that our Redeemer would preserve us all from dishonoring his great name—would make us the humble instruments of saving souls, and bringing glory to his adorable name. Amen.

Your Brother,
J. GREEN.

From the Cross and Journal.
Reviews in Lebanon, Greensburg, and Columbia, Ky.

Brother Colgan furnished us with the following very interesting statements while at Louisville.

October 25, 1836.
Brother Stevens:—A very interesting series of meetings have been held in Lebanon, in Marion county; Greensburg in Green county; and Columbia, in Adair county, Ky. Brother Thos J. Fisher, in company with Dr. S. Webb, of Alabama, on their way to the South, were induced to stop at Lebanon, where they protracted a meeting fourteen days. The Lord was there in his mighty power. With them were other ministers, both Methodist and Presbyterian. At the close it was found that not less than one hundred and sixty-five professed a change of heart by divine grace, most of whom have attached themselves with some denomination. Twenty-five were immersed by brother Fisher, and with some others were constituted by brethren Fisher and Webb, into a Baptist Church.

In Greensburg, the meeting continued about the same length of time, and the Lord again manifested himself in mercy, and about one hundred professed a change of heart; fourteen of whom, attached themselves with the Baptist church in that place. The Methodists and Presbyterians have likewise received a number,—others who live in the country, will attach themselves with other churches.

In Columbia, the meeting commenced on the 30th of September, and continued eighteen days; the Lord was indeed there in the night and energies of his spirit, in the conviction and conversion of sinners. One hundred and forty professed to be changed from a love of sin to a love of holiness, sixty of whom have joined the Baptist church in that place; and perhaps as many more joined the other denominations. In these meetings the instrument honored most of God was Brother Fisher, whose labors the Lord attends every where he goes. O that the Lord would continue this work and glorify himself in the downfall of Satan's empire; and in the exaltation of his Son, and for this, may Christians pray.

Your brother in the Lord,
DANIEL S. COLGAN.

For the Christian Secretary.
BIBLE CLASS QUESTIONS.

QUESTIONS ON THE ACTS OF THE APOSTLES.
Lesson 13.
Chap. iv. verse 31—37.

1. Was it in the temple, the disciples were now assembled? Or was it in some other place?
2. When it is said, "the place was shaken, where they were assembled," is the phenomenon denoted by the expression to be considered as natural, or as supernatural?
3. What connection is there between the disciples being filled with the Holy Ghost, and their speaking the word of God with boldness?
4. What number of people is supposed to be intended by "the multitude of them that believed?"
5. What is meant by their being "of one heart and of one soul?"
6. How are we to understand the declaration, that "none of them said that ought of the things which he possessed was his own?"
7. What is meant when it said of the disciples, that "they had all things common?"
8. Was it the pleasure of the great Head of the church that this state of things should continue long, and become general?
9. In what ways did the apostles "give witness" that Christ had risen from the dead?
10. What is meant by their doing this "with great power?"
11. How are we to understand the declaration that "great grace was upon them all?"
12. Is there reason to believe that such of the Christians as had properly been required to appropriate the whole of it to the benefit of the church?
13. What inference may we naturally draw from the fact, that the donations made to the church were "laid down at the apostles feet?"

14. To what cause ought we to attribute the extraordinary liberality manifested by the Christians of the apostolic age?

15. Do you recollect any passages of scripture, besides those contained in this chapter, in which the virtue of liberality is mentioned with commendation?

Verse 36—37.
16. What probably induced the apostles to give to Jesus the surname of Barnabas?

17. Can you give a brief description of Cyprus the place of his birth?

18. If, as appears from Lev. xiv. 34, the landed possessions of the Levites, could not be sold, how came the sacred historian to represent Barnabas as selling his?

19. In view of the liberality practiced by the primitive Christians, what appears to be the duty of Christians at the present day?

20. What shall we think of those professed Christians on whom the most powerful incentives to liberality have no effect?

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 19, 1836.

CHRISTIAN UNION.—A great deal is now written and printed on the subject of effecting a union of all religious sects; and the necessity of such a union. If we rightly recollect, the most modern and now prevailing discussion of this subject was commenced by one Episcopate and one Romish bishop somewhere beyond the mountains, we believe in Kentucky. From them the subject has been caught up by others, till all most every religious denomination has said or is now saying more or less about it. The leaves of autumn are scarce more countless for multitude than are the words which bid fair to be thus squandered to no effect, save furnishing fuel for periodicals. No one presumes to propose giving up any thing of his own (either dogmas, influence, or numbers) for the sake of union, but can readily tell on what principles the grand compromise might be effected. Now we believe the noise one would produce by raking about the dry and fallen leaves of the forest, is as likely to bring about a general union of nominal, or real Christians, as are the floods of speculation now poured forth.

It seems to us the story may be told in very few words. If all the drapers, or weavers, were at variance about the length of their yard sticks, and merchants and millers at odds about their weights and measures, by what means would they be most likely to become uniform, and every error be corrected? Certainly not upon the principle we once heard an influential minister exclaim at the water-side—"I thank God we have no iron bedstead, that if people are too long to cut them off, and if too short to stretch them to it; we will that every person act as he please in this thing; his choice is our rule." Nor would trying measures and weights by each other ever reduce them to order, and unite their owners; for each would insist upon making his own measures or his own weights the standard to which all others must come. This is precisely what is now claimed by all parties in religion; and there is only one remedy. Every church—every denomination—every individual must come with his claims to the standard furnished by the God of heaven in his revealed word. Every civilized government has established standards of weights and measures; to these all else must come and be tried; and here disputes are ended. They who purchased the church with his own blood, has given her such a standard of faith, and practice too, so far as ordinances are concerned; and to deny it is to basely dishonor the head of the church.

Now nothing ever can be done, nothing ever ought to be done to effect a union of all the saints, but by coming with all our weights and measures, our sentiments and practices directly to the bible, and there submitting to be lengthened or shortened, till we are conformed to its holy requirements. The deposition of mind necessary to such a submission and surrender of selfishness, is inspired alone by grace which God bestows, and of Him may all that profess a desire to see the fulfillment of the Saviour's prayer, seek and obtain that grace. O that all the lovers of Jesus were so entirely divested of self will, as to bow in sweet and entire submission before the throne of God, while each should inquire—Lord! what wilt thou have me to do? Father, not my will, but thine be done.

JAMAICA.—In the Baptist Banner, a valuable paper published in Shelbyville, Ky. we are sorry to see an extract from the Kingston Chronicle, representing in glowing language the evil conduct of the "half freed slaves." Their friends are also amply vilified, as well as Lord Sligo, the late Governor of Jamaica. We are sorry that a Baptist religious paper should reiterate these reckless defamatory falsehoods. The official statements from that island go to prove them false; and the Chronicle is the same paper that fought, belied, and finally got the Baptist missionaries mobbed, falsely accused before courts, and imprisoned amidst the deepest and most aggravated sufferings, and that almost to death, and capped the climax by demolishing the meeting houses built by the saints.

These sufferings accelerated the destruction of the demon-like power of the ungodly oppressors; and they have neither forgotten or forgiven the triumph obtained over them. The cauldron still boils, and vengeance they are determined to have, by whatever means they may obtain it. Hence the continual abuses practiced upon the negroes and the friends of humanity, and the fulminations of slanderous falsehoods, in the face of official statements.

One word of testimony from a man of truth on the spot is worth more than columns from an infuriated hireling man-hating editor. The letter of Eld. Joshua Tinson, in this paper, sets the whole subject in its true light. In his retreat from Jamaica to these states a few years since, we became acquainted with him; and a lovelier man, or more excellent christian and minister is scarcely to be found. He states now, that "many of the planters would get up an insurrection if they could." And this undoubtedly is the object of their illegal abuses heaped upon the apprentices, which Lord Sligo as Governor resisted and punished; and for his integrity and uprightness, the Chronicle has never ceased to abuse him. These attempts to drive the apprentices to desperation and violence, have been commensurate with the date of their semi jubilee. In a despatch of Lord Sligo to the British government dated Aug. 13, 1834, he says,

"My reports from all parts of the island, with the

exception of St. Ann's alone, state that on Monday, the apprentices turned out to their work with even more than usual readiness, in some places with alacrity, and all with good humor.

"From what Col. Maclean has informed me, I am confident that as soon as the misunderstanding is got rid of, they will be quiet, unless forced into rebellion by the conduct of the overseers, and I am sorry to say, many of yesterday's post have confirmed this. My letters by yesterday's post have confirmed this. As there have been several petty disturbances, attended with cases of punishment, in St. James's, Westmoreland, and St. Elizabeth, in almost every instance, the cause has been the interference of the overseers, or, in some cases, the interference of the managers. The mothers have been refused time to suckle their children, the usual old women as nurses have been withdrawn, the paths leading from their huts to their provisions have been stopped. Many instances of discontent for similar causes have been reported to me from St. Thomas in the East! but except in those parishes above named, nothing can equal the good temper and tranquility with which all is going on."

The Marquis of Eglon, in his despatch dated 21st June, 1835, says:

"The negroes will improve, because they have done so since the first of August, gradually but certainly, in all parts where severity has not been practiced. On the whole, I come to the conclusion, that the perfect success of the new system during the continuance of the apprenticeship, depends entirely on the conduct of the white people; and that if it fails, on them will rest the entire blame."

If the "planters" to whom brother Tinson alludes, now had the power, their will is as good as it ever was, to accuse the missionaries of the Cross (as they did before) of getting up an insurrection, and then imprison, or kill, or drive them from the Island. If such accounts are necessary to frighten slave holders with the dangers of emancipation, a prostituted secular press like that of the Chronicle should be left to do it, without aid from the brethren of the once persecuted and now laborious missionaries.

SABBATH SCHOOLS.—Even in New England, (to say nothing of any other parts) people who it is hoped are Christians, are often enquiring for scripture authority for teaching children a knowledge of God and his law, in S. Schools. We have sometimes been astonished that no advocate of the system, no S. S. Agent, no speech maker, no minister, has, to our knowledge, ever resorted to Ps. lxxviii. 5, 6, 7, and 8th verses, which reads as follows, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; That the generation to come might know them, even the children which should be born: who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

To teach children both the law and the testimony of God, is here commanded by God, who appointed both the law and the testimony. The labor was to be perpetual,—from generation to generation. The objects proposed to be effected are worthy of God and man;—that they might set their hope in God;—and not forget his works (of course a knowledge of his works, of creation, Providence, and grace, must form a part of the instruction) might keep his commandments;—and might avoid the rebellions against God, of which former generations were guilty, who were stubborn of heart; and whose spirit (mind) vacillated between God and sin; the latter greatly preponderating.

These are benefits to be achieved and evils to be avoided, of the greatest magnitude to individuals, the church and the world. This is all we can say about it now.—Friends of the cause, if it strikes you favorably, make good use of it.

Boston Association. held its last anniversary at North Randolph, Sept. 21, and 22, 1836. The introductory sermon was by brother W. Hague, from Rom. i. 14, 15. Brother Daniel Sharp, Moderator; Oliver A. Dodge and W. R. Collier, Clerks. Churches 32; Pastors 24; other ordained ministers connected with the association but not pastors 13; unordained ministers 12; and in a course of study for ministers 19. Added by baptism 206. The Circular Letter is upon the causes of declension in piety. It is a searching production, and worthy of serious regard; but, like many other similar appeals, it is to be feared its truths will mainly fall by the way-side, upon stony ground, or among thorns. That it may be far otherwise, is devoutly desired. The agents of different societies were present, and each offered such resolutions as met his objects, which were of course adopted; and also many others, embracing a wide range of subjects.

The Churches are generally harmonious and steadfast. **MILFORD ASSOCIATION.** N. H. met at New Ipswich, Sept. 28 and 29, 1836. John Atwood, Moderator, Mark Carpenter, Clerk; Sermon by D. D. Pratt, from Matthew vi. 10. Churches 16; ordained ministers, 13; unordained, 5. Added by baptism, 46; number of communicants, 1451; number in Sabbath Schools, 1990; Sabbath School teachers, 229. The subject of Psalmody was introduced, and also that of insubordination to law, both by way of extract from the Portsmouth minutes. We republish them for their excellency, and that others may be benefited by them.

ON PSALMODY. Whereas it appears that churches are sometimes so deficient in the knowledge of music, as to be unable to perform the duty of praise in an acceptable manner, and in some cases wholly neglect it, and in others, persons of a decidedly irreligious character are employed to conduct it; therefore

1. Resolved, That the neglect of singing in our churches ought to be regarded as sinful, and that it is the duty of all young members in the church to study and cultivate the knowledge of sacred psalmody, that they may be able to edify one another in psalms, and hymns, and spiritual songs.
2. Resolved, That, as the best means of securing able performers in sacred music, it is recommended to have all our Sabbath School children taught the art of singing, at such times as will be most convenient and upon a system that will give them a thorough knowledge of the science.

ON INSUBORDINATION TO LAW. Resolved, That, as an association of Christian churches, we view with grief and alarm, the spirit of insubordination to the law, recently developed in many parts of our country and within our own state, in various acts of outrage upon persons and property; that we,

with one accord, feel it our duty to frown upon all such proceedings, on whatever pretences, and to bear our testimony against them as utterly repugnant to liberty, order, to sound morals and Christianity.

THE GEORGIA ASSOCIATION. Some friend has kindly forwarded the Minutes of their last anniversary, held at Baird's Meeting house, Oglethorpe Co. Ga. Oct. 7—10, 1836. Elder Jesse Mercer, Moderator, W. H. Stokes, Clerk. Introductory Sermon by James Matthews, from Mark xvi. 15. This is a large association, embracing fifty churches, and 6,627 communicants. Ordained ministers 25; unordained do. 8. Added by baptism 140. The Financial committee received for various purposes from the churches \$304.27.

Home Missions \$227; Foreign M. \$693; Burman Bible \$1004.25, general purposes \$451.98.

A circular letter was dispensed with for this year. The 11th minute is as follows, "Considered the propriety of this body's sending a representation to the Convention to be held in Philadelphia in April next, for the purpose of organizing more effectually, the American and Foreign Bible Society. Committed this matter to the management of the Moderator." So it seems the Moderator is invested with unlimited power to appoint as many, and whom he pleases, or none at all. The zeal and wisdom of the Moderator are ample assurance, however, that the cause will suffer nothing by him, provided he live till the time arrives for the Convention.

An important query was disposed of in such a manner, as few Baptist associations (if any) within our recollection at the north has yet ventured to do in similar cases. We copy the query and reply.

"What ought to be done with any Brother, who lives orderly as a Baptist brother, and has thrown his small estate into the mercantile line, in company with those who retail spirits? Answer.—We advise, that the most effective measures be adopted by the Church, to rescue the Brother from that connection; and, if that cannot be done, that he be excommunicated."

We believe that when disciplinary measures have at any time been proposed in our associations or conventions, touching the subject of dealing in ardent spirits, it has been met by the objection that it was an unwarrantable interference with individual rights, provided the vender lived "orderly as a Baptist brother." And this objection or others no better, have, so far as we know, averted so manly and Christian a decision as that above. The Georgia Baptist Convention having resolved to endeavor to raise \$10,000 for F. Missions and the Burman Bible; this Association resolved, praying God's blessing upon their efforts, to use its best exertions to raise \$5000 of it, within the year. A committee to whom the subject was referred, reported respectful and affectionate notices of their deceased ministering brethren John H. Walker, and Zebulon Howard, a beneficiary of the Mercer Institute; also Elder Luther Rice, of whom the Committee say,

"For many years he has not counted his life dear, but has manifested an entire willingness to spend and be spent, in efforts to promote the best interests of the Redeemer's kingdom on earth. As Agent of the General Convention of our denomination in the United States, and Founder, Patron, and visiting Agent of the Columbian College, his unparalleled labors of love will speak, although he is dead, and his death is regarded by the friends of the College as a loss, not unlike the one sustained by Elisha, when Elijah was taken up into Heaven, and the bereaved exclaimed, 'My father, my father! the chariot of Israel, and the horsemen thereof.'"

The Upper Canada Baptist Missionary Magazine.—The September number of this pleasing periodical is received. Its execution and appearance are creditable to the Baptists of that Province. And if it shall continue to be as well filled as is the one before us, it will not fail to afford spiritual benefit to its pious readers, as well as increase the knowledge, union, and efficiency of the churches. From what we know of the state of things in U. C. we have little fear that the Magazine will not be well supported. May the head of the church bless its conductors, and greatly increase both the number and piety of saints as the fruit of their labors.

CHRONICLE OF THE CHURCH.—This is the title of a paper (of which the first number is received,) to be published in New Haven, under the auspices of the Episcopal Convention of this State, edited by A. B. Chapin, Esq. Terms \$2 per annum. The specimen is in quarto form; and its mechanical execution fair. Under the inquiry, "For whom is this paper intended?" four classes of people are mentioned, the second of which is characterized in the following language, which is both text, and its own commentary.

"It is also intended for that large class of respectable citizens, who, within the last few years have attached themselves to the Episcopal congregations in the diocese; not so much from a conviction of the purity and excellency of our doctrines and discipline, over other forms and modes of worship, as from respect to the acknowledged stability and permanency of our institutions. To the patronage of such, our paper is commended, on the ground of interest and policy. These men have preferred to educate their children in the church, not because they themselves are Churchmen, but to avoid the risk of change and innovation in their religious creed; and it is in defense of 'the faith once delivered to the saints,' and ever since continued, in a greater or less degree, in the church,—the principle which lies at the bottom of all the perpetuity of our institutions, that this paper will ever labor. To this class of citizens, we say, if you desire your children to remain where you have chosen to place them, put into their hands a weekly paper that shall inform them of the cause of that stability which commands their respect and admiration."

MOTHERS. will you read the following remarks and in another column the prospectus of the valuable work to which this refers.

What mother does not often feel the want of an assistant in teaching, governing, and training her offspring, as they cluster and prattle around her from day to day? The *Journal* is expressly designed to afford you the desired aid. Why not procure it and receive its instructions? The remarks below are from another paper,—we make them our own.

Mother's Monthly Journal.—We are happy to learn that this journal is receiving a living patronage, and that a second volume is shortly to be commenced. Barely a living patronage, however, is not highly cheering when one thinks of the value of the work,

and its importance to the maternal circle, and its bearing on the ten thousand infant minds who will receive their moulding from this circle. No, the philanthropist who appreciates the instrumental connection of mothers with the perpetuation of this republic, with the happiness of the rising race, and eternal happiness of thousands yet unborn, will not be highly cheered with a bare living patronage. Nothing will fully satisfy him but that mothers in our churches, over the length and breadth of the land give their cordial support; and let poor sisters have the pursuit of it who are unable to become subscribers. We hope mothers will notice the prospectus for the second volume, which we insert this week, and procure as many subscribers as may be, and that they will not confine themselves to one denomination, but make those of other denominations also acquainted with its excellencies.—N. Y. Bap. Register.

SEND YOUR MINUTES.—Brother Ira M. Allen, the indefatigable compiler of the Baptist Triennial Register, and Agent of the Baptist General Tract Society, requests the Clerk of each association and all public bodies of our denomination, to forward to him a copy of their minutes, by Mail. Direct to him, No. 21, South Fourth Street, Philadelphia.

Mr. Breckenridge's Letter.—The Birmingham Philanthropist, an English abolition paper, notices Mr. Breckenridge's letter which appeared in our columns two weeks since, in the following respectful terms.—*Rel. Intelligencer.*

"Mr. Breckenridge has addressed an exceedingly able letter, to Dr. Wardlaw, on the national offences and sins of England; to the whole of which charges, as a nation, we can do no other than plead guilty. Let Mr. Breckenridge attract our vices, and we shall when he defends his country's crime, we are his inevitable opponents."

As it should be.—And why not you, Mr. *Intelligencer*, with a like noble and truly Christian frankness, confess our national sin, and like this Briton, pledge your co-operation with British Christians, for its removal, instead of denying and covering it?

"He that covereth a transgression, seeketh love."—He that covereth his sins, shall not prosper."—*Solomon.*

New England Sunday School Union.—In the last Christian Watchman, we find an address signed by the President Richard Fletcher, and the Rev. S. S. Malory, Secretary. The address will be inserted next week, accompanied with our views of the proposed object, which is, to raise a permanent fund of \$20,000, as a capital for the establishment of a denominational book concern in Boston; the necessity of which is doubted.

An article on the life and character of Elder L. Rice, promised for this week, is necessarily deferred till our next.

PREMIUM OFFERED. The sum of one hundred dollars having been pledged for the purpose, the same is offered for the best Tract which shall be deemed suitable and appropriate to exceed 24 pages, on the influence of *theological entertainments*; to be submitted to the Selecting Committee of the Baptist General Tract Society on or before the first of April, 1837. Competitors for the premium will send in their communications to I. M. Allen, General Agent of the Baptist General Tract Society, with suitable marks and real name under seal—said seal not to be broken unless the premium be adjudged to the Tract to which it is attached, in which case it will be opened, and the successful candidate duly informed.—*Monthly Paper.*

NOTICE. To subscribers to the *Baptist General Tract Society* on the \$5000 plan for the distribution of tracts in the *Mississippi Valley*.

In the early part of 1835, the managers of the Baptist General Tract Society, twenty-one in number, agreed to give five dollars each for five successive years, for the distribution of the Society's publications in the Mississippi Valley; provided two hundred persons could be found, during that year, who would agree to do the same. Before the close of 1835, about two hundred and fifty subscribers to the plan were obtained, most of whom paid their first instalment on the subscription—several have paid the second instalment—and a few have paid the whole in advance. The second instalment is now due, and subscribers who have not paid, will confer a favor on the Society by making payment to the General Agent as soon as practicable.

The number of subscribers to this plan has now increased to 275, and yet there is room for more. We earnestly hope that many others, realizing the importance of this object will send in their names.—*Monthly Paper.*

CAUTION. The public are cautioned against paying subscriptions to the Baptist General Tract Society, to any unauthorized person in possession of a subscription book belonging to the General Agent, which was lost last week in New York.—*Monthly Paper.*

ORDINATION. On Wednesday the 9th of Nov. Mr. Thomas Benedict was ordained a minister of the gospel by an ecclesiastical council convened at the Torrington branch of the 1st Baptist church in Colebrook. Exercises as follows.

Introductory Prayer by Elder Silas Ambler, of Norfolk. Sermon by Horace D. Doolittle, of Colebrook, from Eph. iii. 8.

Ordaining Prayer, by Elder Rufus Babcock, of Colebrook. Right hand of Fellowship, by Br. S. Ambler. Charge, by Elder John Wilder, of Sandfield. Concluding Prayer, by Rev. Mr. Gaylord, of the Congregational Church, Norfolk. Benediction, by the Candidate.

The day was remarkably pleasant, and the services interesting and impressive. Br. Benedict is to preach alternately to the Torrington branch, and the Baptist Church, in Cornwall.

HORACE D. DOOLITTLE, Clerk of the Council.

TRIUMPHANT DEATH.

Norwich, Nov. 12, 1836. DEAR BROTHER CANFIELD, I have recently been called in the providence of God to commit to the cold and desolate mansion of the dead a beloved wife, the companion of my youth, and truly the angel of my path in the house of my pilgrimage.

I send you a brief sketch of her dying testimony to the power and excellency of the religion of Christ to support the soul when heart and flesh fail. I took it down verbatim at the time.

She had for a number of months been laboring under a pulmonary affection; but her father's family in which she died discovered no symptoms of speedy dissolution until last week. On Friday I was notified of her danger and arrived there on Saturday at sun set. As soon as I came into the room, I perceived that the earthly house of her tabernacle was dissolving, and that it was now quite too late to indulge in that sweet gust of soul which is common among kindred spirits after a long separation.

I therefore, with throbbing heart, approached the

bed-side of the lovely, pale sufferer, and said, The Lord reigneth, my dear, let his people rejoice. To which she heartily responded, saying "I am inexpressibly glad." She had manifested a strong desire to see me before her death, and soon after seeing me, she prayed aloud, "Lord, now lettest thou thy servant depart in peace." "Lord, take me, and mould me into thine own image." "The Lord is my shepherd, I will not fear. My whole trust is on the Rock, I can place it nowhere else." Her bodily sufferings were exceedingly great, but as her sufferings increased and her last struggle approached, the more majestic and firmness she evinced, and the brighter was the glory displayed in her hope.

She said, "I have a strong hope, but should like the faith of assurance." I said to her, wiping the cold damps of death from her pale and fallen cheeks, look upward. She replied, "I do look upward. I do feel supported."

Her anxiety for the final salvation of all her father's household was deep and openly manifested.

To the elder brother she said, "O I want you to prepare for death, and meet me in heaven." "O I hope not one of this family will fail of the grace of everlasting life."

About 11 o'clock, her sufferings ceased, for a short time, and soon the faith of assurance for which she had longed and prayed, was granted. The Lord appeared to her as an everlasting light and her God was all her glory.

The place seemed to me dreadful on account of the presence of the God of Israel. She here broke out in a distinct audible voice, (the song of seraphs evidently trembling on her ear) "Glory to God in the highest, all is peace now, yes all is peace now, I am going." This language, with more to the same effect, was expressed in such dulcet cadence as no language can describe, but such as I am persuaded comes very near to that of the harpers harping with their harps before the throne of God and the Lamb.

Her bodily pains now commenced again which were evidently those of death; but instead of quailing she said, "I hope my pulse is less. I hope every groan helps me along. My sufferings are great, but not greater than I deserve. Lord give me grace to bear my trial. I think I do have grace to bear it. O for me to depart and be with Christ is far better!"

In this calm and triumphant state of mind she continued with her reason unclouded, her voice audible, and her eye nearly undimmed until 10 minutes before 5 o'clock day morning, Nov. 6, when she ceased to breathe, and entered, as I trust, into the "joy of her Lord."

Her funeral was attended by a very large assembly, at the house of her father, Col. R. B. Bailey, on the following Tuesday. Elder J. Goodwin preached an appropriate discourse from Rev. xiv. 13, and Rev. S. Topik of the Congregational Church followed with a few very affecting remarks and solemn prayer: after which we all moved in due order to the "place of skulls," where at precisely one minute past four P. M. I saw the coffin that contained her beautiful, death marred form, lowered into the narrow and desolate "house appointed for all living." In addressing those at the grave I enjoyed great liberty of speech and triumphed as I never did before in view of the wonderful conquest of my Redeemer over death and the grave. I felt the fullest assurance that the Son of God, "is the resurrection and the life," and that "all that are in their graves" will one day "hear his voice and come forth." May her day be sanctified to me and to the dear people of my charge in this city, and to the Zion of our God.

Your Brother,

JOSEPH M. GRAVES.

General Intelligence.

Mission to Africa.—The Rev. Lancelot B. Minor, the Rev. John Payne, and the Rev. Thos. S. Savage, M. D., are appointed by the committee of the Episcopal church for foreign missions, missionaries to Africa, and their station fixed at Cape Palmas, in the Maryland colony. They are to engage immediately in a collecting agency on behalf of the mission in which they are devoted, but are restricted to the dioceses south of Pennsylvania, in their efforts to procure funds.

Commencement at Oberlin.—The commencement in this institution occurred on the 14th Sept., when the oldest college class entered upon the senior year. The graduating class was in the theological department, and consisted of 15. The public exercises were attended under the "Tabernacle," and although the weather was unfavorable, an audience of nearly 2000 convened under its impressive awnings.—N. Y. Evangelist.

Monopoly Extraordinary.—During an examination before the Grand Jury in New York, into the matter of certain houses of prostitution, it was developed by the testimony, that one company or firm, had on their hands no less than 23 of these establishments, in the renting and furnishing of which they had employed a capital of forty thousand dollars. The greater part of these they released to bawds, at rates by which they realised over 100 per cent. per year on their investments; and others were conducted by employed mistresses or agents, who for their services were rewarded either with a fixed salary, or by a division of the profits, made interested, as well as partners of the concern. The details and particulars of this extraordinary monopoly, though highly amusing, are also too disgusting and revolting to be paraded in the public eye.

New York Sun.

Tailoresses and Seamstresses Society.—Several meetings of this society have recently been held in New York for the purpose of devising measures to secure a more just compensation for female labor. Such a meeting was held on the 26th ult. at the lecture room of the Chatham street Chapel, the proceedings of which were promised, but not furnished for this number of our paper. If the statements made at these meetings are true, respecting the low prices allowed to females by the clothing manufacturing establishments of this city, something ought to be done to relieve present, and prevent future distress, occasioned by this system of ungallant and unnatural oppression. From a statement of the prices given, and the number of each article, it was evident that many females are laboring for a mere pittance, not enough to secure to them the necessities, to say nothing of the comforts of life. The consequence is that multitudes suffer, and other multitudes, to avoid a life of toil and want, are induced to abandon themselves to a life of infamy and crime. The city mourns because the widow and the orphan are oppressed in their wages, and in some cases their hard-earned pittance is kept back by fraud. Philanthropists, Christians, gentlemen, this subject claims your attention.—J. P. Morals.

Fire.—A destructive fire occurred at Russellville, Ky., on the 28 ult. The fire originated in the office

of the "Russellville Advertiser," from which it spread to the adjoining house of Mr. John Roberts, and thence to about eight or ten other houses in the same row. The loss is estimated at \$10,000.

Provisions.—We dropped a word last week on this subject, and amid the terror that seemed to pervade our city. And we are happy to say the charge we anticipated has already commenced. We made inquiries on Wednesday last, and found that the article of butter had fallen one quarter in price, and beef was selling at last year's prices; speculators will suffer greatly, and we can not say that we shall grieve much. Breadstuffs will go down materially; and there is an abundance of them, as we learn from good authority, in this country; there is considerable wheat in the country and more corn than was anticipated. A gentleman from the west says that taking crops all round they will make up in amount as much as last year; the barley crop as well as oats was superabundant very little of which has passed down the canal. It is chiefly retained in the country, the price has been unwarrantably, the country has an abundance for man and beast; Providence makes a strong claim upon our gratitude. In regard to the imports of breadstuffs, not only New York has received heavy cargoes, but Baltimore reports more than one hundred and sixty thousand bushels of wheat landed there, we shall not be surprised if speculators in grain and flour reap sadness for their avarice. Let it be remembered that when the market begins to fall it does not stop very soon.

Uri a Paper.

MARRIED.

In this city, on the 3d inst. by the Rev. Mr. Vanarsdalen, Mr. Leonard B. Talcott, to Miss Elizabeth S. Dodd, both of this city.

On the 4th inst. by the Rev. Dr. Hawes, Mr. Edward G. Drake, to Miss Jane H. Warren.

In Stratford, on the 6th inst. by the Rev. James H. Linsley, Mr. William Goodsell, of Bridgeport, to Miss Eliza W. Dean, of Stratford.

At Colebrook, on Thursday morning, Nov. 3d, by Rev. Hiram D. Doolittle, Thomas Balch of Hartford, to Miss Delia Parsons of the former place.

DIED.

In this city, on Monday night, 14th inst. Mr. William Watson, aged 63 years.

On the 7th inst. Miss Martha Gaines, of Glastenbury, aged 20 years.

At Middletown, on the 15th inst., Isaac Gridley, Esq., aged 83 years.

At Stafford, on the 18th of July, Jenks W. Leonard, aged 34; leaving a wife and five children to mourn the loss of a kind husband and affectionate father.—*Com.*

At Deep River, on the 19th Sept. last, enjoying the hope of a blessed immortality beyond the grave, thro' her Saviour, Mrs. Rebecca P. Jewett, wife of Major John G. Jewett. As she lived respected, she died lamented by her relatives and friends.

NOTICES.

NOTICE.

CONNECTICUT LITERARY INSTITUTION. Circumstances render it necessary that the Trustees of the Connecticut Literary Institution have an early meeting in order to consider some important subjects connected with the prosperity of this Institution. By the advice of Trustees, and as Chairman of the last meeting of the Board, according to the 4th article of the Charter, I hereby request a meeting of the Board in the city of Hartford, to be held on the 2d Wednesday in December, at 3 o'clock, P. M. at the same place in which the meetings of the Board of Education and Convention shall be held.

JAMES H. LINSLEY.

NOTICE.

The second Baptist Church and Society in Waterford have appointed Tuesday the 22d of Nov. next, at 1 o'clock P. M., to commence a series of religious meetings, or lectures, on *the living and dying sinner*, and Ministering and other brethren are hereby solicited to attend, and take shares in the labors and profits of the vineyard: 1st Cor. 15, 58.

ERASTUS DENISON, Minister.

MIDDLESEX COUNTY

TEMPERANCE SOCIETY.

The next meeting of this society will be held at the Congregational meeting house in Chester, on Tuesday the 22d inst. Delegates will meet at 10 o'clock A. M. Public address at 11 o'clock P. M.

The Rev. Mr. Hunt has been invited to deliver the address, and it is hoped that he will be present.

H. WOOSTER, Sec.

Deep River, Nov. 1st, 1836.

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ELIPHALET TERRY, President. JAMES G. BOLLES, Secretary.

POETRY.

For the Christian Secretary.

MR. EDITOR.—In the compilation of the "Baptist Select Hymns," many choice hymns were found, which for want of room, &c., were omitted; among them are the following, which I had copied from some periodicals not now recollected. Will you be so kind as to insert it in your useful paper? Yours, &c.

HYMN FOR TEMPERANCE MEETINGS.

7 & 6. Tune—Missionary Hymn.

1. Deep, dark, and proudly swelling,
The tide of death rolls on,
And men their souls are selling
In haste to be undone.
They take the cup of cursing
And maddly drink it down,
Within their bosom nursing
A fiend of power unknown.

2. What though a dread damnation
Awaits the drunkard's soul;
What though he sells salvation,
Still does he quaff the bowl;
Not mercy loud beseeching
With kind, alluring voice,
Nor heaven downward reaching
Can turn him from his choice.

3. Ye who are yet delaying,
Who sip the poisoned cup,
Who cheat your soul by saying
"I will not drink it up;"
'Tis not with open malice
The foe employs his strength;
But that delightful chalice
Will kill the soul at length.

4. Your safety now securing,
The vow of temperance take,
And from the charm alluring,
With giant efforts break;
Fly, fly the deadly pleasures,
No longer touch or taste,
For life, and peace, and treasures,
Too infinite to waste.

COL. STONE, POPEY, and Maria Monk.

Three weeks ago, we said something about Col. Stone's long yarn against Maria Monk, and his visit to the Hotel Dieu Nunnery, &c. &c. We now ask our readers to look at him through Dr. Brownlee's Spectacles, and see him completely served up.

From the Journal of Commerce.

DR. BROWNLEE'S REPLY TO MR. STONE.—The absence of a gentleman from town has retarded the projected reply to Col. Stone. It is in progress. But, I wish to redeem my promise, by noticing as briefly as possible, Col. Stone's weak side, in his late assault on us. And I come to the points at once, without bandying epithets.

1. Mr. Stone has in your columns, fastened on Mr. Stone no less than sixteen falsifications, or positive untruths, in three pages of his pamphlet. This will pollute him rather more, than the meddling with pitch, as he says in his last piece of Oct. 21. What must the public think of this veritable investigator?

2. On his first visit he was denied admittance into the nunnery. The main reason is obvious to all unprejudiced persons. It was to be duly prepared by the inmates for successfully playing off the hoax. It required some "red den up," as a Scotchman says, before the Colonel could be satisfactorily deceived. The nunnery underwent a longer preparation before the hoax was duly played off on the famous five, last summer.

3. He gravely tells Protestants that "Bishop McDonald, is—for a catholic, not intolerant; he allows his people to read the Bible, and gives away all he can obtain for that object." Let the public note how easily the good Colonel courts to be hoaxed. I refer the public to the ten Rules of the Council of Trent,—De Libris prohibitis. By Rule 4th, the Bible is positively prohibited to all laymen, in their vernacular tongue. And this reason is assigned, "because the reading of it will cause more injury to arise than good." See the Canons Conc. Trid.; and Cramp's text book of Popery, pp. 60, 417. Hence, Bishop McD. dare not give away, nor even permit any of his priests, to give away Bibles. If he did, he subjects himself to the papal curse, and expulsion from his office. How simple Col. S. is, in giving currency to the bishop's imposture!

4. Mr. S. says, p. 23, "Every door of every room, closet and pantry, was readily opened at my request; and there was no apartment in either story, which I did not examine with the closest scrutiny, &c." In p. 24, he says, he came "to a long attic room,"—Miss W. had forgot to bring the key!" The careful investigator, of course, did not get in. The key was conveniently forgotten! And the gallant man could really not send "the lady" down stairs for it. He did not enter it: he did not "examine it with the closest scrutiny." No; but he gives us his sage opinion! He supposed such and such a thing; he looked carefully in. Yes, good easy man, he looked in! But the cunning nuns kept him very carefully out. Yet he tells us that "every door of every room was opened to him; and not an apartment of either story was left without being closely scrutinized!" What an accurate investigator!

5. There was another most suspicious place: p. 26. It was no doubt, M. Monk's "Purgatory." He asked for the key: it was denied; the place was not opened to him. "It was less ancient than the other wood work!" O yes; and yet no alterations were seen there. Moreover, this room was a dark place: there was no window, there was only a square hole cut through the boards! Now hear our grave and successful investigator. He climbed up, and "thrust his head through;" and to see well, he must have thrust his head and neck in, even up to the very shoulders. Now we all know that Col. Stone has a very large head, and very broad shoulders; and long may he

enjoy them! Now, with his head and shoulders fairly in, and blocking up "the dark hole," how could he in the name of common sense, see the trap doors, crannies, sliding doors, and awful furniture, of this awful looking place? I defy even the sharpest eyes of a cat to see what was in this dark place! Yet the Colonel says, he saw all within, certainly and infallibly.

6. In p. 27, Mr. Stone tries to convey the idea, first clumsily got up by the priests of Montreal, and a Mr. Jones, that Maria Monk's "dia rams of the interior of the Convent," which he has laid down on a vastly extensive scale, "resemble the interior of the Magdalen Asylum of Mrs. McDonnell." That is, the interior of the vast pile of the Hotel Dieu Nunnery, is made to resemble a small two story wooden building, containing a few rooms, probably six or eight! 'This is as ludicrous as another part of the priest's fiction, which I heard detailed the other day, by the young gentleman, who was lately sent to Montreal to explore. I heard him detail part of his report. They gave out there, that "the Maria Monk, who has made so much noise in the U. States, was an inmate, exclusively, of this same Asylum; and never was in the Nunnery." "Be pleased," said the young gentleman,—"to describe this same Maria Monk, who was such a desperate thief and prodigal with you, and is now in New-York." The reply was,—"*she is large, and fair-haired!*" Now it so happens, that the real Simon Pure,—the true Maria Monk, in New-York,—is a slender and delicate woman, with jet black hair.

7. Every body has detected the Colonel's false step in p. 28. He stumbled, at least, on "a dark, gloomy, iron door." He insisted on its being opened. It was at last swung round on its massy hinges, "and lo! we were—let into the day-light, on the other side, in a store room, which he had examined before?" And how, in the name of common sense, did not Col. Stone detect this awful door of iron when he was in that self same store room before? He declares to us that he had examined that store room before; and yet did not see that iron door at all! Every school boy will say,—"there may be several other doors in like manner not seen at all by this pains-taking investigator."

8. He advocates in p. 29, the exclusive religious privilege of Roman Catholics, denied to Protestants; namely,—that of having shut up and bolted seminaries of religious and civil instruction. Not even parents and guardians, can be admitted into these secret pandemoniums. They cannot see their children and wards, except only through iron grates!

9. Col. Stone has in p. 31, ventured to assert,—"*that every man has her key at her side; their restraint is voluntary; they can break their vow and retire, when they please.*"—Here he confounds the *voice*, with the *veiled* nun. Every man but one profoundly ignorant of popish canons, and nun's vows, does know, that their vows bind them for life. That to attempt to escape, do subject the detected culprit to instant death! Only those in office of superintendence at the time have the keys by their side. And these can escape by stratagem only.

10. Mr. Stone fairly commits himself by saying that "thirty-six nuns make up the whole number of inmates in the Hotel Dieu Nunnery," page 42. When asked by us, what authority he had to limit them to that number, he actually refused to answer. We ask him now, again. And we reply for him: he has it out of Bouchette's Canada, p. 144. And he has completely mistaken the author's sense; I call the public attention particularly to this. Col. Stone has in p. 14, actually quoted the very words of Bouchette. "The Nunnery is occupied by a lady superior and 30 nuns." That is, 36 nuns as aids, in their course, to the superior. Now, Col. Stone has, by a mistake, made this passage limit the whole of the inmates to 36 persons. We have reason to believe that there are 73 now there.

11. He simply affirms, without evidence, that M. Monk "never was a nun." I produce the testimony of Mrs. H.—whom I know personally, the daughter of a wealthy and respectable merchant in Montreal. I have heard her declare what is now solemnly given in evidence in M. Monk's book: see appendix p. 233. *She was M. Monk's school mate, and does know from ocular demonstration, that Maria Monk was a nun.* I also know Mr. Miller, who has given his testimony on oath, that Mrs. Monk, the mother, declared to him, in 1833, that Maria Monk, her daughter, was an inmate of the nunnery. See additional evidence in the appendix of the second edition, which I have no room to quote.

12. Mr. S. denies that any alterations whatever have been made in the said nunnery. Now, it would have been well, had this rash and impetuous narrator said with the usual modesty of human kind,—"*so far as I saw the interior, no alterations are made.*" "But as a reckless special pleader, brow-beating his readers," he sweepingly says, "no alterations whatever, have been made in this nunnery." There have been formerly published in the *Vindicator* the statements of some of the workmen, who officiated in making certain alterations. My correspondent, Mr. B., merchant in Montreal, has repeatedly assured me, that it is a notorious fact, to all those who live in the streets opposite the nunnery, that extensive alterations of some kind, must have been going on for the last ten months. This is evident, say they, from the quantity of timber, stones, and mortar, publicly laid down, and carried in to the Hotel Dieu Nunnery.

I shall at present, add only the testimony of a civil officer of the British government residing in Montreal. His brother-in-law, well known to us, and a most respectable citizen of New-York, read to some of us, among whom was the respectable treasurer of our American Reformation Society,—a letter received last week from this gentleman. Here is the declaration which must set aside half a dozen explorers under the special employ of

the Jesuits.—"This Nunnery which I have known 32 years, is so much altered in the interior, that one would not now know it from the exterior, if he did not know it from the exterior." Yet the superficial inlooker of "three hours," demands credence to the contrary, from an enlightened community.

Mr. Stone has staked his veracity and the truth of his investigation, on the assertion that there is no subterranean passage between the priests' chapel and Seminary, and the Nunnery. *Quem Deus vult perdere, prius dementat!* This will ultimately demolish Col. Stone's whole testimony. Not one respectable Protestant in all Montreal doubts the fact of the underground passages. Mr. S. renews Mr. Jones' ridiculous story of their being only one little passage down to the river. Hence we see that Messrs. Jones and Leclerc have made a cat's paw of our credulous townsman. We refer to Mr. Stanley, of Montreal, for the truth of the subterranean passage. When the workmen were laying pipes for gas or water, they struck on this passage, a flag stone was raised, and several men went down into its course, and traced it to its forkings. The following gentlemen stood on the spot and looked down into it: the Rev. Mr. Christmas, Rev. Mr. Bourne, Rev. Mr. Wilkes, and Mr. Miller now of this city, who declares that, "he had ocular demonstration of the fact of the underground passage; which nine-tenths of the Canadians will not deny; for it has been opened several times, &c." Appendix of M. Monk's book, p. 211. The following is the affidavit given before the proper officer, by Mr. Thomas Hogan, now a respectable member of the Methodist church, of this city, formerly a Roman Catholic student of the Seminary of Montreal.

New York, Oct. 26, 1836.

Thomas Hogan of the city of New York, being duly affirmed, doth say: that in the year 1824, he was a resident of the city of Montreal, Lower Canada—that at that period, the existence of a subterranean passage between the Seminary in Notre-Dame street, and the Hotel Dieu Convent, was a matter of the most public notoriety; and that he himself has been in that passage, having entered it from the door in the Seminary—and that the said Hogan doth further depose, that to his own personal knowledge, the Roman priests were constantly in the practice of visiting the nuns for the purposes of licentious intercourse by that secret passage.

Testified this 26th day of Oct. 1836.

Before me William H. Bogardus, Commissioner of Deeds.

I have also read the solemn testimony of Mrs. S. O. R., formerly a Roman Catholic, well known to us as a truly respectable member of the Methodist Church, of this city. She solemnly declares, that she has not only seen these passages underground, but that the self same "father Richard, with the mild blue eye," one of Col. Stone's particular friends and associates, *did actually conduct her through the subterranean passages from the Seminary into the nunnery.* This testimony will be spread before the public in due time, in the forthcoming pamphlet.

In a word in reply to Col. Stone's bold assertion that "the underground passage was never heard of before Maria Monk's book appeared." I call upon Mr. Hallock, formerly the editor of the Boston Recorder, now of the Journal of Commerce, to say whether he did not, ten years ago, publish an account of this subterranean passage, in Boston.

Finally. The argument taken from the magnitude of the nunnery I again press. Already, almost every man who had passed a serious thought on the subject, sees that Col. Stone is overwhelmed with this argument of fact.

There is no mistake about the extent of the nunnery. It is true. Every one of Col. Stone's readers sees how he sweats and labors to make men believe that it is a small building. And when he comes to meet me in his last letter, instead of argument, or wise concession, he lets off steam with three or four deeply-breathed exclamations, and certain most eloquent discouragements in Scotch; as if he had been honored on a time to treat glorious Scotland's classic soil. But, all this only shows his conscious weakness. Even he himself gives out of Bouchette, unluckily for himself, the dimensions of the Nunnery. It is 324 feet on the front, and 468 feet deep: it has, properly speaking, in the whole mass, four huge piles of building, as any one can see by looking on the diagram, in M. Monk's book. Now, those who know it well, declare that the City Hall of New York may be placed within it. Take the number of feet in front and depth of Astor's Hotel, and compare it with these immense piles of building, of 324 in front, and the centre building according to Bouchette, and Col. Stone, 468 feet; this must make it three times the depth of Astor's Hotel, and about 100 feet longer in front. Let any man now conceive the number of rooms in this old fashioned 3 story building, with its double tier of windows in the roof, as any one may see by looking at the draught of it taken by an artist, and consequently having two tiers of rooms under the high slanting roof. Now, call it only three story, besides the deep cellars. This we shall say makes four stories in all.

Take now a glance at this on the map, and on Bouchette's dimensions, and say, can any man, the most active in our city, *even alone*, without the encumbrance of ladies to retard him, visit all these countless rooms, closets, trap doors, cellars, dungeons, in "about three hours?" I do again calmly and deliberately say to the public, that no sober minded man can for a moment believe it possible. Col. Stone meant to be sincere, I dare say. But he has been outrageously imposed on. He has seen little, or none, of the great central building,—"*the dwelling of the nuns*," described by M. Monk. He has not seen it at all. And again, I say, with ninety-nine out of a hundred, Col. Stone's investigation is a perfect *Humbug!* And none can be deceived by it, who will calmly read and reflect.

I conclude by again repeating two things: 1.

The public will never be satisfied with any *ex parte* investigation. Let the New York Committee with Maria Monk as a guide, and with an able architect, thoroughly to explore, be admitted during their own time to examine this nunnery, completely. Nothing but this can ever set the matter at rest; decide M. Monk to be an impostor or a true witness! Reckless assertions of priest's favorites won't do it.

2. I re-echo my question, and entreat the public to repeat it until Mr. Stone shall answer it; "*How many rooms, and apartments, and cellars did you visit in the Hotel Dieu Nunnery?*" Let him not be allowed to keep silence. Let every citizen clamorously demand an answer from this positive and reckless assenter. Let him answer *how many*; then we can convict him. If he refuses an answer, then is he conscious that he knows little about the nunnery!

I am, gentlemen, yours, &c.

W. C. BROWNLEE.

Oct. 27, 1836.

MOTHER'S MONTHLY JOURNAL.

SECOND VOLUME.

EDITED BY MRS. M. KINGSFORD,

AND PUBLISHED BY BENNETT & BRIGHT,

UTICA, N. Y.

The present volume of the Journal will expire with the year. The encouragement thus far received, and the inestimable importance of the object the work will aim to secure, have induced the publishers to proceed with the publication. They invite the aid of mothers throughout the Union, in giving the work a wider circulation.

From the numerous commendatory notices of the Journal which have been published, the following are selected:

From the Christian Review.

This Journal, as its name imports, is designed for mothers. It is edited by the wife of a respectable Baptist minister. It is very neatly printed, and is issued each month, at the low price of one dollar per annum. The numbers, which we have seen are filled with valuable matter from able pens. We trust that the Journal will have a wide circulation, and that many a mother will be aided and cheered in her momentous duties, by the counsels which this work will afford.

From the New York Baptist Register.

Much has been said on the subject of parental duty, from the pulpit and the press, and still the necessity of saying much more remains as imperative as if nothing had been said. Neglects here are no less appalling than they have been, and every instrument that can be made to bear on them with success, demands the warm support of the philanthropist. The world needs a book on this subject, for the world's reform is its necessarily connected with it. Under these impressions we cordially greet the "Mother's Monthly Journal," a new coadjutor in parental reform, devoted to the maternal province, just issued from the press of Bennett & Bright.

From the Boston Christian Watchman.

We have read it with peculiar satisfaction and profit, from beginning to end, and most earnestly recommend it to the personal and patronage of mothers and fathers throughout the Union.

From the Hartford Christian Secretary.

We have received the first number of this Journal, and are decidedly in favor of it. The topics are judiciously selected, and the several articles are written with ability and good taste. The style of publication is highly creditable to the publishers; it will not suffer in comparison with any similar publication which we have seen. Believing, as we do, that this Journal is calculated to be highly useful in families, and especially to mothers, we recommend it to all parents.

From the American Baptist, (New York City).

The October number of the Mother's Monthly Journal is a rich one. The mother who reads it will find it a most valuable and encouraging prospectus for the second volume.

From the Hartford Christian Secretary.

The Mother's Monthly Journal, No. 10, is received. It presents a bill of fare equaling its predecessors. If mothers knew more of its excellencies, many more of them would become its constant readers.

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3. Agents who obtain and transmit to the publishers the names of ten subscribers, with ten dollars, will be entitled to the eleventh copy gratis.
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At a Court of Probate holden at Hartford within and for the District of Hartford, on the 8th day of November A. D. 1836.

Present THOMAS H. SEYMOUR, Esq. Judge.

On motion of Abigail L. Davis, Executrix of the last will and testament of Gustavus F. Davis, late of Hartford, within said district, deceased.

This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Executrix after she shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Hartford.

Certified from Record.

THOS. H. SEYMOUR, Judge.

Nov. 12.

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